

In Memoriam
Isabella Sayler

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In memoriam, Isabella Sayler

Mrs. Isabella Sayler.

Special to the Indianapolis Journal.

HUNTINGTON, Ind., June 1.—This community was shocked by the announcement this morning of the death of Mrs. Isabella Sayler, wife of Judge Henry B. Sayler, ex-congressman from this district, which occurred at 1 o'clock a. m., after an illness of only a few days of pneumonia.

Mrs. Sayler was sixty-two years and seven months old, and was born in Preble county, Ohio. She lived on a farm until she reached womanhood and taught school for four years. In January, 1856, she was wedded to Henry B. Sayler, then a country school teacher and a student of law. Their first home was at Winchester, O., where a son, Samuel M. Sayler, was born. In May, 1859, Judge Sayler and family moved to Huntington, where they have since lived, with the exception of nine months spent in Indianapolis and Connersville. In 1866 a second son, John M. Sayler, was born. Judge Sayler and his two sons, both with families, survive. Mrs. Sayler was known for her nobility of character. Her circle of acquaintances was large, for she accompanied her husband to Washington during his services in Congress and on frequent journeys of pleasure and recreation, and was with him when he acted as one of the committee of revision of the confession of faith of the Presbyterian Church. She also took great interest in the temperance and woman-suffrage questions, and at times has held offices in each of the state associations. The funeral service will be held at 2:30 p. m. Thursday.

IN MEMORIAM.

ISABELLA SAYLER.

BORN IN PREBLE COUNTY, OHIO,
OCTOBER 31, 1834.

DIED AT HUNTINGTON, INDIANA,
JUNE 1, 1897.



IN MEMORIAM.

There was surprise in all parts of the city this morning when the death of Mrs. H. B. Sayler was announced. While it was known to a few that she was confined to her room on account of indisposition, the public was unaware that her sickness was of a dangerous nature. In fact her condition was not particularly alarming until yesterday afternoon and evening, when symptoms of approaching heart failure were manifested. Digitalis and other heart remedies were administered but her life seemed gradually ebbing away until ten minutes after 1 o'clock this morning, when the end came. At her bedside were

the husband, Judge Sayler, son S. M. Sayler, Mrs. J. M. Sayler, and others near to the family. J. M. Sayler could not be present on account of a severe cough which so disturbed his mother that he deemed it advisable to remain absent from the room.

Isabella Sayler was born October 31, 1834, in Preble county, Ohio, and was therefore sixty-two years and some months old. During her girlhood she manifested a studious disposition and acquired an education fitting her for the profession of a school teacher, in which she was employed until her marriage to Henry B. Sayler, which was January 17, 1856. After marriage she moved with her husband to Winchester, Ohio, and after a short sojourn there, they located at Eaton, O., remaining for only a brief period. The next move was to Indiana, and Delphi was the town in which they first resided. It was in May, 1859, thirty-eight years ago, that Mr. and Mrs. Sayler moved to Huntington, and excepting a year's residence at Indianapolis and Connersville, they have resided here ever since.

She became a member of the Presbyterian church March 3, 1861, and remained faithful to every obligation of the church from that time until her death. She was prominently identified in temperance work and was a leading light in the W. C. T. U. organiza-

tion of this city. She was uncompromising in her temperance principles and believed that every effort possible should be exerted to wipe out forever the liquor traffic. This temperance zeal made her a strong advocate of woman's suffrage and prohibition, as she believed that the end sought could only be reached through legislation brought about by temperance ballots. Long after the frail form had scarcely the strength to do the bidding of the mind, she was punctual in the attendance of W. C. T. U. meetings. In fact the last meeting of any kind which she attended was a W. C. T. U. convention at Andrews, held May 20th. It was at this gathering that she contracted a severe cold, which caused her fatal sickness. In this death the W. C. T. U. loses one of its most faithful members.

Mrs. Sayler's acquaintance covered a wide field, and during her travels with the Judge, and brief sojourn in cities where he had official business, there were always friendships formed which became lasting. Though exceedingly retired and unassuming, she carried with her a friendly, cordial spirit which made friends and kept them. There will be many to mingle their tears with the grief stricken Judge and his sorrowing sons, on account of the loss of this good wife, mother, neighbor, friend and co-

worker in various religious movements. The Herald extends its profound sympathy to the family.

The obsequies will be conducted at the late residence, on Etna avenue, Thursday afternoon, at 2:30, Rev. Henry L. Nave officiating. Pall bearers will be Col. C. E. Briant, Nehemiah Brown, Jacob Mishler, Thad Butler, J. C. Favorite and U. S. Lesh. The remains can be viewed from 9 to 12, Thursday. Interment will be in Mt. Hope cemetery.—The Evening Herald, June 1, 1897.

After a brief illness extending over a period of only eight days Mrs. Isabella Sayler, wife of Judge Henry B. Sayler, died at 1:10 o'clock this morning. The cause of her death was pneumonia.

Mrs. Sayler was born in Preble county, Ohio, October 31, 1834, and at the time of her death was aged 62 years and 7 months. During her maiden days she taught school in Preble county, where on Jan. 17, 1856, she was married to Henry B. Sayler. After the marriage Mr. and Mrs. Sayler lived respec-

tively at Winchester, Ohio, Eaton, Ohio, and Delphi, Ind., coming to Huntington from the latter place in 1859. They have resided in Huntington ever since, with the exception of one year's temporary residence in Indianapolis and Connersville. Mrs. Sayler united with the Presbyterian church March 3, 1861, and remained a faithful member ever afterward. She was prominent in temperance work, being an active member of the Women's Christian Temperance Union. She was a kind and noble soul whose influence for good has been felt many times, and her death will cast a gloom of sorrow over the entire community.

The husband, Judge Henry B. Sayler, and two sons, Samuel M. and John M., survive her, and they have the heartfelt sympathy of all in their grief.

The funeral services will be held at the residence on Etna avenue at 2:30 Thursday afternoon, Rev. H. L. Nave officiating. Interment will be at Mt. Hope.

The pall bearers will be C. E. Briant, Nehemiah Brown, Jacob Mishler, Thad Butler, James Favorite and U. S. Lesh.

The remains may be viewed by friends from 9 to 12 Thursday at the house.—The Daily News-Democrat, June 1, 1897.

HUNTINGTON, IND., JUNE 1.—This community was shocked by the announcement this morning of the death of Mrs. Isabella Sayler, wife of Judge Henry B. Sayler, ex-congressman from this district, which occurred at 1 o'clock a. m., after an illness of only a few days of pneumonia.

Mrs. Sayler was sixty-two years and seven months old, and was born in Preble county, Ohio. She lived on a farm until she reached womanhood and taught school for four years. In January, 1856, she was wedded to Henry B. Sayler, then a country school teacher and a student of law. Their first home was at Winchester, Ohio, where a son, Samuel M. Sayler, was born. In May, 1859, Judge Sayler and family moved to Huntington, where they have since lived, with the exception of nine months spent in Indianapolis and Connersville. In 1866 a second son, John M. Sayler, was born. Judge Sayler and his two sons, both with families, survive. Mrs. Sayler was known for her nobility of character. Her circle of acquaintances was large, for she accompanied her husband to Washington during his service in Congress and on frequent journeys of pleasure and recreation, and was with him when he acted as one of the Committee of Revision of the Confession of Faith of the Presbyterian Church. She also took great interest in the temper-

ance and woman-suffrage questions, and at times has held offices in each of the state associations. The funeral services will be held at 2:30 o'clock, p. m. Thursday.—Indianapolis Journal, June 2, 1897.

At 2:30 o'clock, this afternoon, at the Judge Sayler residence on Etna avenue, the last sad rites in respect to the memory of a wife and mother, whose departed spirit has left the home so desolate and sorrowful, were impressively conducted by Rev. Dr. H. L. Nave, of the Presbyterian church. There was a large attendance of friends and citizens and every part of the service seemed particularly solemn and marked.

Rev. C. McCain, of Kentland, for years a devoted friend of Judge Sayler, offered prayer after the reading of an appropriate passage of scripture. Rev. Dr. Nave's sermon was one happy in thought and fruitful in words of comfort to the sorrowing family and friends. Rev. Mrs. C. V. Strickland spoke beautifully of Mrs. Sayler's connection with the W. C. T. U.

and her words voiced the feelings of every member of the organization present. The services included three hymns, well known favorites of Mrs. Sayler. These were, Jesus Lover of My Soul, Home of the Soul, and One Sweetly Solemn Thought, all of which were rendered as solos by Miss Effie Hessin, unaccompanied.

There were many floral tributes, among them having been a large garland of pink carnations and roses, from the immediate families; wreath of calla lilies and yellow roses, Loyal Legion, of Indianapolis; bouquet of lilies tied with emblematic yellow and white ribbon, Mrs. Helen Gougar, in behalf of the Suffrage Association of Indiana; large bunch of lilies, Presbyterian Missionary Society; wreath, W. C. T. U. In addition to these were numerous offerings from individuals, each bearing its silent testimony of love for the departed.

Pall bearers were Col. C. E. Briant, Nehemiah Brown, Jacob Mishler, Thad Butler, J. C. Favorite and U. S. Lesh.

Those in attendance from outside this city were:

Wm. H. Hart, of Connersville, Ind.; Joseph Markey and wife, of West Alexandria, O.; Nathan S. Hart, of Maysville, Mo.; Mrs. Martha Clawson and Mrs. Mina Sayler, of Andrews; Rev. C. McCain,

of Kentland, Ind., and Mrs. Helen Gougar, of Lafayette, Ind.

The remains were followed to Mt. Hope cemetery by a large cortege of citizens.

Circuit court adjourned at noon to-day until 3 o'clock on account of the funeral.—The Evening Herald, June 3, 1897.

At 2:30 this afternoon the funeral services over the remains of Mrs. Henry B. Sayler were held at the family residence on Etna avenue.

The services were impressive and solemn. Rev. H. L. Nave officiating, and Mrs. C. V. Strickland, on behalf of the Woman's Christian Temperance Union, of which the deceased had been an earnest worker, delivered a short eulogy upon the noble life and works of the departed sister. The music was furnished by Miss Effie Hessin, who sang beautiful solos.

A very large number of relatives and friends attended the services and followed the remains to their last resting place in Mt. Hope cemetery.

The floral offerings from relatives and friends were magnificent and numerous. Most prominent among them were a design from the Loyal Legion at Indianapolis; the State Suffrage Association, by Mrs. Helen M. Gougar, of Lafayette; the Women's Christian Temperance Union; the Woman's Missionary Society; Mrs. M. S. Clawson, of Andrews; Mrs. C. E. Briant; Mrs. E. T. Taylor; a beautiful wreath by the members of the family; and there were many others.

Those from out of the city who attended the last sad rites were Mr. and Mrs. Joseph Markey, of West Alexandria, O., Mrs. Markey being a sister to the deceased; Nathan Hart, a brother, from Missouri; William Hart, a brother, of Connersville; Robert Hart and wife, Mrs. Mina Sayler, and Mrs. M. S. Clawson of Andrews; Mrs. Helen M. Gougar, of Lafayette, Rev. McCain, of Kentland, Ind.—The Daily News-Democrat, June 3, 1897.

RESOLUTIONS

—OF—

The Woman's Christian Temperance Union,

—OF—

HUNTINGTON, INDIANA.

Our Heavenly Father who doeth all things well has for some wise purpose removed our dear sister Isabella Sayler nearer himself. Our loss is her gain and we, the members of the Woman's Christian Temperance Union of Huntington, Ind., on this 10th day of June, 1897, resolve that

WHEREAS, Mrs. Isabella Sayler was identified with the W. C. T. U. ever since its first organization and before, in the crusade, and had always been a most faithful worker, and in the same manner always propagated its principles, never leaving a stone unturned, or losing opportunity to do good, and ever held the love and esteem of the Union, we, her sisters in the work, tender to her husband, Judge H. B. Sayler, and family our heartfelt love and sincere sympathy. "She being dead yet speaketh."

MRS. S. DEIGHTON, President.

MARY A. MOHLER, Secretary.

REMARKS

—OF—

REV. HENRY L. NAVE, D. D.,

AT THE FUNERAL SERVICES OF

MRS. ISABELLA SAYLER,

HELD AT

HUNTINGTON, IND., THURSDAY, JUNE 3, 1897.

1 Cor. XIII:12.—“For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known.”

Death is the most eloquent preacher. Memories, you have in abundance, but prospects how few? Questions arise in your minds. Is God kind so to afflict his children? Shall we meet again? Shall we know each other there?

“God is love.” “For he doth not afflict willingly nor grieve the children of men,” “Whom he

loveth he chasteneth.” “All things work together for good to them that love God.” “Like as a father pitieth his children, so the Lord pitieth them that fear him,” Death does not end all.

“Death is swallowed up in victory” when this mortal shall have put on immortality. “O death, where is thy sting? O grave, where is thy victory?” “But thanks be to God, which giveth us the victory through our Lord Jesus Christ.”

The Master’s word is plain. “Jesus said unto him, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?” Christ comforts his disciples with the words we all prize in John xiv.

“I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” And again he said: “But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom.”

Paul’s word on this point is confirmatory. “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

But your hearts are asking: "Shall we know each other there?" "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

Is my name written there as was hers, in the all prevailing blood of Jesus?

Saul, King of Israel, recognized Samuel, the prophet of Israel, who came back to earth to warn him of defeat and death.

James, Peter and John knew Moses and Elijah on the Mount of Transfiguration, though they had been gone from earth many centuries.

"But some man will say, how are the dead raised up? and with what body do they come?"

"It is sown in corruption; it is raised in incorruption, it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power; it is sown a

natural body; it is raised a spiritual body. * * * *
 And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

The text helps me to a better understanding of this question.

"Now we see by means of a mirror but then face to face:" "now I know in part; but then shall I know even as also I am known."

1. Now we are limited by our surroundings in our knowledge of God. Sun, moon and stars, the word of God and Jesus Christ, the express image of the Father's person, conspire to reveal God in all his attributes and character to us. But we are limited in faculties, tied down to earth.

2. Now we know each other only in part. Years of happy intimate, unclouded association may give larger, fuller knowledge of dear ones, but in spite of everything our knowledge must be partial. Self knowledge is incomplete, how much more incomplete is our knowledge of others.

3. Then, when the eyes lose their veil, we shall know God. Seeing Christ we shall be like Him. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Faith now reveals much of the beauty

of his character which the world in its blindness cannot see. Consciousness, the sixth sense, confirms faith with an assurance of our love for him and his love for us.

4. Then when he comes again and takes us home we shall know each other. The vision will be open, the robe of flesh will not hinder, we shall see each other face to face. The redeemed saints shall know even as they are known. Heaven is a world of love. "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." Every action will be perfectly natural; there absolute freedom of thought and speech and action will prevail. Words will not conceal but reveal souls to each other. In an atmosphere of love, beautiful souls will mature more rapidly.

Blessed state! unspeakable in its glories! Why not long to be there away!

"Who, who would live alway, away from his God,
Away from yon heaven, that blissful abode,
Where the rivers of pleasure flow o'er the bright plains,
And the noontide of glory eternally reigns?"

Where the saints of all ages in harmony meet,
Their Saviour and brethren transported to greet;
While the anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul."

This to me is the strongest evidence that I shall I meet and know my loved ones over there.

Heaven would not be heaven without Christ. I shall know him by the prints of the nails in his hands and feet and the spear wound in his dear side. My first business after I get home will be to find him and cast my crown at his feet and adore him. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Knowing the King, I shall be on intimate terms with the overcomers who sit with him enthroned. Marriage is a temporary but blessed expedient. Earth-ties are scaffolds which vanish away. Yet shall we think for a moment, that all the memories of the past and the training of the Holy Spirit here below, will be forgotten there? That this wife—who walked beside you for more than forty years sharer of your joys and sorrows—who knew you better than any other, and loved you better than her own life, will not be more to you than any stranger saint seems impossible, though love will be universal there, for all are lovable. We cannot think that this fond mother and grandmother kind, tender, true, full of sacrifices, sharer of your disappointments and successes, will not wait to welcome those whom God entrusted to her care

and proudly lead you up to the Master's own throne and say with some degree of pride, "Behold I and the children whom thou hast given me." It must be so, else heaven would be robbed of half its fascination for earth-born souls. Why all this careful training in love's school here if the lessons are thus lost and forgotten?

Mrs. Sayler loved God's word. In closing let me recall some of her favorite passages as indicated by her pencil in this, her Bible; precious to you because she loved to read it.

Matt. v:10.—"Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven."

Matt. v:16.—"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Matt. vi:24.—"No man can serve two Masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

Matt. vii:1-2.—"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

Matt. xi:28-30.—"Come unto me, all ye that

labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Matt. xvi:13.—"When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, some say that thou are John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

St. John vi:37.—"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

St. John viii:12.—"Then spake Jesus unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

St. John xiii:1-17.—Christ washing the disciples feet.

St. John xiii:34-35.—"A new commandment I give unto you, That ye love another; as I have loved you, that ye also love one another. By this shall all men

know that ye are my disciples, if ye have love one to another.”

St. John xiv.:1-3.—“Let not your heart be troubled; ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.”

St. John xiv.:27.—“Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.”

St. John xx.:16.—“Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.”

Acts II:1-20.—Pentecost.

Acts II.:21.—“And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.”

Romans VIII.:28.—“And we know that all things work together for good to them that love God, to them who are the called according to his purpose.”

Romans VIII.:37-39.—“Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death nor life, nor

angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

ROMANS XII.:1.—“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”

ROMANS XII.:10-13.—“Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality.”

ROMANS XIII.:8.—“Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law.” “Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.”

ROMANS XIII.:12.—“The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.”

II COR. V.:1.—“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.”

GAL. VI.:7.—“Be not deceived; God is not mocked:

for whatsoever a man soweth, that shall he also reap."

Hebrew xi.—Faith illustrated.

James iv.:10.—"Humble yourselves in the sight of the Lord, and he shall lift you up."

James v.:13-15.—"Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

James v.:19-20.—"Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

I Peter v.:6-7.—"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you."

Psalms xxi.—"A thanksgiving for victory and confidence of further success."

Psalms xxi.—"The Lord is my shepherd."

Psalms XXI, XXIII, XXXVII, XL, XLV, XCI, CIII, CXII and CXLVI.

Psalm XXXIV.:1.—“I will bless the Lord at all times: his praise shall be continually in my mouth.”

Psalm XXXIV.:13.—“Keep thy tongue from evil and thy lips from speaking guile.”

Psalm XXXIV.:15.—“The eyes of the Lord are upon the righteous and his ears are open unto their cry.”

Psalm L.-15.—“And call upon me in the day of trouble I will deliver thee and thou shalt glorify me.”

Psalm XCI.—“He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.”

Psalm CXLVI.:1-2.—“Praise ye the Lord, Praise the Lord O my soul. While I live will I praise the Lord, I will sing praises unto my God while I have any being.”

Isabella Sayler, was born October 31st, 1834, in Preble county, Ohio. God gave her 62 years and 7 months of life on earth.

In her girlhood she showed a special taste for study and fitted herself for teaching. For four years she

continued in this occupation until January 17th, 1856, when she was married to Henry B. Sayler.

They resided first at Winchester and Eaton, Ohio, and then at Delphi, Indiana.

In May, 1859, thirty-eight years ago, Huntington became their home, and here they lived, all these years except a few months spent in Indianapolis, and Connersville, Ind.

In March, 1861, Mrs. Sayler united with the First Presbyterian Church of this city, on profession of her faith in Christ. She has been a devoted, earnest christian, faithful to her covenant vows.

As wife and mother she is worthy of highest praise. The life of her home, to those who were familiar with it, was singularly happy.

In the fall of 1879, my wife and I came into this household as guests. The charming hospitality of those days is now a delightful memory. The kindness of her heart has never failed through the intervening years I have been her pastor. "The heart of her husband hath safely trusted in her." She has been his inspiration and his most efficient helper in all these years of public and private life. To him, in the midst of the clouds and darkness, life seems all gloom, because the guiding star of hope is removed. God alone can sustain my dear brother in such sore trial as this.

The sun still shines, she calls thee to faith and hope and love and home. "Her children rise up and call her blessed; her husband also and he praiseth her." Children and grandchildren your loss is irreparable. To please her live pure, noble, unselfish lives. She comes not back again, but you can go to her.

God had placed in this frail frame a strong bright intellect which was wisely cultivated. She kept abreast of the age in literature, politics, reforms and religion. Her nature was positive and her convictions of right and duty imperative and radical. Another has written of her "She labored zealously for years as a member of the Woman's Christian Temperance Union and her sacrifices in the cause were constant. She was unyielding in her opposition to intemperance and taxed her strength to the utmost, in her efforts for the betterment of humanity." Her sisters of the W, C. T. U. are here in a body to testify of her devotion to that cause and to show their affection for her memory. Her prayers for God's blessing upon her native land and the cause of righteousness and temperance will yet be answered.

With a benediction upon the husband and children and children's children, whom she so devotedly loved, this dear child of God fell asleep in Jesus. This clip-

ping I found in her Bible entitled "Drifting Onward."
It is a fitting close to this brief sketch of her life.

Drifting onward—ever drifting,
Tow'rd yon shining, shoreless sea,
Farther still from earth's green landscapes,
Nearer to eternity.
Onward—yet we know not whither
We are borne by time's swift tide,
Heeding not the dang'rous river
Down whose darkling stream we glide.

Drifting onward—we are going
To a country all unknown;
Guard, O Lord, and keep thou, ever—
Leave us not to drift alone.
Shield us from the water's perils,
Save from dark and angry storm;
Let thine arm of might defend us
Evermore from every harm.

Drifting onward—we will anchor
At the heav'nly port at last,
Every care and trial ended,
All our toils and dangers past,
Happy on that shore Elysian,
Nevermore shall storm clouds frown;
Oh, the bright, unfading vision,
Where no paling sun goes down!

—Francis A. Simkins.

